THE SUBSTANCE OF TWO SERMONS

One Touching
Composing of Controversies.
Another touching
Unity of Judgement and Love amongst Brethren.
Preached in two Honourable Conventions of PARLIAMENT.

The former, *Jan.* 27. 1657.
The other, *Feb.* 4. 1658.

BIBL CANT

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LONDON,
Printed by *Tho. Ratcliffe* for *George Thomason* at the Sign of the *Rose* and *Crown* in St. *Pauls* Church-yard, 1659.

02,207

Honoratissimis, Amplissimis, Consultissimis

D. D.

Harum nationum Senatoribus

IN MAGNO CONCILIO,

Ardua

Reipub: Negotia Assiduo & indefesso

studio Tractantibus

BINAS HASCE CONCIONES

De Controversiis inter fratres Componendis

Sedandisque unam:

De Fraternâ Αὐτοφεγήσει *&* ὁμονοία

Alteram

In summi honoris Debitique obsequii

Testimonium.

D. D. C.

E. R.

PHIL. 3. 15, 16.

Let us therefore as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveale even this unto you.
Nevertheless, whereto we have already attained, Let us walk by the same rule, let us minde the same thing.

THe [a] Head and the Members, Christ and his People make up but one Christ, and one Church; and this Church like *Jerusalem* a [b] *City compacted* within it self, wanting neither *Comlinesse* to allure the love of those that behold it, nor *Strength* to subdue the power of those that resist it.

And in this building by how much the *more curious* the compacture is, by so much the greater is the *deformity* and danger of any breach therein, whether by *Heresie*, which untieth the bond of

a Caput & corpus unus est Christus, Aug. de Civ. dei l. 17. cap. 18. & 83. quæst. 69. & de unitat. Eccles c. 4.
b Psal. 122. 3. Ephes. 4. 16. 1 Cor 12. 12.

Faith, or by *Schisme* which breaketh the bond of love. Christ is [c] a *Prince of peace*, and his Church a *Kingdom of peace*. When he [d] came into the world he brought *peace* with him, and when he departed, he [e] left it behind him: there is [f] nothing more *contrary* to the *nature* of the Church, nothing more *advantagious* to the enemies of it, nothing doth more tempt *Hypocrites* to forsake it, or *Strangers* to despise it, then the *distractions* and differences which are fomented within it.

What sad *breaches* are crept into the Church of God in these Nations, no man but he that is a stranger in *Israel*, that dwelleth at the Antipodes can be ignorant of. *What great reason* there is to have *sad* and mournfull thoughts of heart for the *divisions of Reuben*, for the differences and distractions which are amongst us, every good man doth easily apprehend; How much it is *incumbent* upon those whom the Prophet calleth *healers*, Isa. 3. 7. to put to their *helping hand* to prevent further ruines, and *to close* up the breaches of *Sion* again, It is needless for me to prove. Since therefore so *long as we know but in part*, and prophesie but in part, it cannot be but that there will be *variety of judgements* in the Church, I have deemed it not incongruous or unbeseeming this present service, to open unto you out of these words of the Apostle, such an heavenly way of *calming* and pacifying differences, as that no common Adversarie of our Religion or prosperitie may make any use of them against us.

c Isa. 9. 6. Heb. 7. 2.
d Luk. 2. 14.
e Joh. 14. 27.
f δέδοικα μὴ ὁ Ἀντίχριστος, καιρὸν λάβητῆς ἑαυτοῦ δυναστείας τὰ ἡμέτερα πταίσματα τὲ καὶ ἀρρωστήματα--- κωμωδία γὰρ τοῖς ἐχθροῖς ἡ ἐμὴ τραγῳδία. Greg. Naz. orat. 14.

The

The Apostle having *ver.* 3. *warned* the *Philippians* to take heed *of Dogs*, and *evill workers*, who endeavoured to corrupt the Doctrine of the Gospel by mingling Circumcision and other Legall Observances therewith, shewing that though he had as many *Legall Priviledges* to rejoyce in as any of them, yet he cast them all away, and esteemed them *Losse and dung*, for the *excellency of the knowledge of Christ*; and his interest in him and his righteousness; & the communion he had with him in his death and Resurrection; He then proceedeth to exhort the Church to imitate his example, to prefer Christ above all, to *presse* forward unto more holiness and perfection, and in case of *differences* of judgment, to wait in the use of means upon God by his Word and Spirit to reveale his counsel further unto them, and by their *holy lives*, *loving affections*, and *united ends* to prevent the danger, which otherwise their different opinions might expose them unto.

ὅσοι οὖν τέλειοι, *As many as be perfect*.] There is a double perfection, *perfectio viæ*, and *perfectio patriæ*, perfection attainable in *our way* to Heaven, and perfection expected in our *heavenly country* it self, opposed unto the other as the whole to the part. When that which is perfect is come, then that which *is* in part shall be done away, 1 *Cor.* 13. 10. Perfection *in the way* is two fold, 1. *Created* perfection, that habit of *Originall justice* whereby *Adam* was enabled exactly to perform that obedience which in the Law written in his heart God required of him, and thus no man, Christ only excepted

excepted, hath ſince the fall been a perfect man, *Eccleſ.* 7.29. 2. Reſtored and *Evangelicall perfection.* And this again is twofold, perfection of *Integrity* and ſincerity, perfection of *parts*, as the childe hath all the parts of the Parent, and the believer as ſoon as regenerated hath all the members of the new man, *grace for grace* wrought in him. And perfection of *maturity or proficiency*, perfection of *degrees*, as *Beza* here rendreth the word by *Adulti*, men grown up unto a greater meaſure of ſpirituall knowledge and grace. As many then as are *ſincere*, upright, and humble hearted, *how great a progreſſe ſoever* they have made in the grace and knowledge of God, muſt yet all of them be *thus minded*. It is not a precept belonging unto babes onely, but Apoſtles and Prophets, and the *holieſt* of ſaints muſt be thus minded, muſt *renounce all carnall* confidence, all ſelf performances, muſt *ſuffer the loſſe* of all, and eſteeme himſelf a great gainer by the bargaine, to win Chriſt, muſt acknowledge his *own imperfection*, and be ſtill *contending* unto more holineſs.

Perfectio quæ noſtræ competit fragilitati. Hieron. contra pelag. l. 1.

καὶ εἴ τι ἑτέρως φρονεῖτε] If any of you be *ſo carnall*, as through the *cunning* of falſe Teachers, and through *ignorance* and unacquaintance with our ſelves, or with Chriſt, are ſeduced to think otherwiſe, I doubt not but he who hath already called you, will reſcue you out of the hand of ſo *dangerous an Errour*, If by Faith and prayer you attend upon the word of truth, and yeild up your ſelves to be taught thereby.

πλὴν εἰς ὃ ἐφθάσαμεν] Nevertheleſs, whereunto we have

have already attained, let us walk, or, we ought to walk, &c. so the words are an *Exhortation* grounded on *the condition*, whereby the former promise is limited. If we be carefull to walk in obedience and love, according to the light which already we have received, the Lord will reveale more of his will unto us, *using* the light we have, will be a very ready means for the obtaining of more.

τῷ αὐτῷ στοιχεῖν κανόνι.] To walk by the same Rule, there seemeth to be a *double Metaphoricall Allusion* in the Originall words, the one to a *Military march*, wherein a Souldier keeps his proper *rank* and station, and obeying the Order and Rule which his Commander gives. The other to an *agonisticall* or athleicall *Rule*, wherein was drawn a *white line* by which the running of the horses was to be guided, as the learned Civilian *Petrus Faber* in the second Book of his Agonisticon hath observed. This *Line* or Rule in our Christian race is the *word of God*, the Rule of Faith, Love, and a Christian life, called walking *in the Spirit*, Gal. 5. 16. walking according to *Rule*, Gal. 6.16.

Ordines militum in exercitu. Homerus passim vocat στίχας ἀνδρῶν.

Phil. 2.2.

Pet. Fa. Agonistic. l. 2. cap. 7.

τὸ αὐτὸ φρονεῖν] The same with being σύμψυχοι, *like minded*, of one accord, of one judgement. Let not the *perfect* despise the weak, Let not the *weake* judge the perfect, but εἰς ὃ ἐφθάσαμεν, in these fundamentall articles wherein we all agree in that *common salvation* unto which we all contend, let the *piety* of our lives in walking by the same *rule* of Faith and love, the *unity* of our judgment, the *concord*

cord of our affections, the *concurrence* of our *ends*, our consent and delight in the same truth (all which are intimated in the words τὸ αὐτὸ φρονεῖν) Let all this declare to the Church of God and to our own Consciences, that in our differences, Christ notwithstanding *is not divided*, but that amidst the variety of our Opinions, the purity, piety, and peace of the Church is still preserved, and let these things likewise prediſpose and qualifie our hearts to admit of the *revelation* of further truth out of the word, and so make way to the reconciling of those differences which are yet amongst us. This I take in brief to be the scope and meaning of the text.

Wherein we have 1. The difference *inter Adultos & seductos* in the Church between *perfect* Christians, and Christians seduced. 2. The *variety of judgements* and opinions, which by reason of that difference may grow. 3. The right way of *reconciling* those differences. And that is

1. An humble submission of judgement, and willing attendance in the use of means upon divine teaching, *God shall reveale even this unto you.* He wil lead his people into *all necessary truth*, and give them all things requisite to life and godliness.

2. To have an εἰς ὁ ἐφθάσαμεν, some main *fundamentall* Doctrines wherein the dissenting parties doe all agree, which may be the *measure* and touch-stone of all other Doctrines, to hold nothing which is either inconsistent with the *truth*,

or

or unbeseeming the *Majesty* of that foundation.

3. τῷ αὐτῷ στοιχεῖν κανόνι. To walk exactly and in *order* according to the things wherein we agree, not to break our *rank*, or desert our station, contrary to the Rules which we have received. So that two things are herein implyed. 1. *Piety* of life, to live answerably to the truths we know. 2. *Sobriety*, moderation and prudence of Spirit, to serve God in the place and condition wherein he hath set us, and *according to the measure of the Rule* which God hath distributed to us, 2 *Cor.* 10. 13. That neither by an unsuitable conversation we belly the truths we hold, nor under any pretence of service we breake forth to attempt any thing in the Church beyond the place and station wherein God hath set us.

4. To hold the *truths* wherein we agree *in love*, unity, and constancy, for why should not the *many truths* wherein we agree, teach us to joyn in *love*, which is a *Christian duty*, rather then the *few opinions* wherein we disagree, cause breach in affection, which at best is an *humane infirmity*? The word here used φρονεῖν in the use of Scripture usually noteth not a bare *rationall* and intellectuall act of the minde, but *judicium practicum*, such a judgement as hath an order unto practice, which is the same with *Sapere*, to have *a savoury relish* of truth, and so to apply the minde unto it, as *Matth.* 16. 23. ὐ φρονεῖς τὰ τοῦ θεοῦ. Thou savourest not the things that be of God, *Rom.* 8. 5, 6. τὰ τῆς σαρκὸς φρονοῦσιν, &c. They that are after the

the fleſh, doe mind the things of the fleſh; and they that are after the Spirit, the things of the Spirit; for to be carnally minded is death, but to be Spiritually minded is life and peace, *Col.* 3. 2. If ye be riſen with Chriſt τὰ ἄνω φρονεῖτε, ſet your affections, have your mindes upon things above, *Phil.* 3. 19. τὰ ἐπίγεια φρονοῦντες, who minde earthly things, whoſe hearts, ſtudies, inclinations, affections are earthly and brutiſh. We are not therefore barely to *think* the ſame things whereunto we have already attaind, *to affirm* them: but in the main, to agree with one another in the ſame *Ends* and deſigns, that is, when we hold the ſame generall truths, in ſo holding τὸ αὐτὸ φρονεῖν, to have the ſame purpoſes, to purſue the ſame intentions, to carry on the ſame deſigns of glorifying God, edifying the Church, and ſaving one another thereby. Theſe are the four excellent ways which the Apoſtle in this Text preſcribeth to reconcile Controverſies, to cloſe up Diviſions, to reduce calmneſs and ſerenity upon the face of a diſtracted and dilacerated Church.

We have briefly opened and analyſed the Words, Let us now take a ſhort review of them again for our further inſtruction and benefit.

I. We may obſerve *a difference* which the Apoſtle makes amongſt the Members of the Church: ſome *ſtrong*, ſome *weak*, ſome *perfect*, ſome *ſeduced*, ſome liſtning to *Paul*, and others to the *Conciſion*. As on the ſame foundation, ſome parts of the building may be Marble and Cedar, other parts Lath

Lath and Tearing, ſome ſtrong, and others ruinous. As in the *Heavens*, ſo in the *Houſe* of God, *ſome Stars differ from other Stars in glory*, 1 Cor. 15. 41. He who hath the *fulneſs* of the Spirit, and a reſidue to give ſtill unto him that lacketh, doth yet blow by his Spirit *where he liſteth*, Joh. 3. 8. and *divideth to every one ſeverally as he will*, 1 Cor. 12. 11. yet alwayes κατὰ μέτρον, a meaſure only of knowledge, of faith, of grace, of every needfull gift, *Rom.* 12.3. which the Apoſtle calleth the *meaſure of the gift of Chriſt*, and the *meaſure of every part*, Epheſ. 4. 7, 16. *unto which meaſure* there will ever, while here we are, be *ſomething lacking*, 1 Theſ. 3. 10. they who have moſt, have not a *fulneſſe*, except *comparatively*, and reſpectively to ſome ſpecial ſervice, as *Zachary*, *Elizabeth*, *Stephen*, *Barnabas* and others are ſaid to have been *full of Faith* and of the Holy Ghoſt. Otherwiſe the beſt muſt ſay, as our Apoſtle here doth, *not as though I had already attained, or were already perfect, but I follow after*, and *reach forth*, and *preſſe forward*. Some have need of *milk*, others of *ſtrong* meat, ſome *babes*, others of *fuller age*, ſome *unskilfull* in the Word of Righteouſneſs, others *ſenſes exerciſed* to diſcern good and evill, *Heb.* 5. 12, 13, 14. Some *Fitches*, ſome *Cummin*, ſome *Bread-corn*, Iſa. 28. 27, 28. ſome have *knowledge*, and others *weak conſciences*, 1 Cor. 8. 7. ſome are *firſt born*, and they have five talents, a *double portion* of the Spirit, as *Eliſha* had, 2 *Reg.* 2. 9. *Matth.* 25. 15. others are yonger Children and have lower abilities, who therefore have not ſo large a ſtock, nor ſo

Luk. 1. 15, 41, 67. Act. 2. 4. Acts 6. 3 7. 55. 11. 24. 13. 9. Tit. 3. 6.

noble a ſervice. Some Children by reaſon of their ſtrength do perform work, others by reaſon of infancy and infirmity do only make work, ſome are for the *Schoole*, and others for the *Cradle*, ſome for the *Field*, others for the *Couch*, ſome for *duty*, and others for *Cure*, and yet *all Children*. With ſuch admirable wiſdome hath God tempered the body that there might be a *various love* amongſt the Members, in the ſtrong to the weak *a love of care*, in the weak to the ſtrong *a love of reverence*, that the ſtrong may learn to *reſtore* the weak, and the weak to *imitate* the ſtrong, that by thoſe who fall, the ſtrong may learn *to fear*; and by thoſe that ſtand, the weak may learn to *fight*; that the weak by the ſtrong may be provoked to *emulation*, and the ſtrong by the weak may be provoked to *edification*: that they who *ſtand* may be for the praiſe of Chriſts *power and grace*, and they who *fall* for the praiſe of his *patience and mercy*, and that in the variety of different ſupplies unto the Members, the fulneſs of the head may be admired.

Let not thoſe therefore who have more eminent gifts ſuperciliouſly overlook & *deſpiſe* their inferiour brethren, *For who hath made thee to differ, or why doſt thou glory as if thou hadſt not received it?* rather thus judge, the more *thy gifts are*, the greater muſt be thy *ſervice* to the Church of Chriſt here, and the greater thine accompts at his tribunall hereafter.

And again, Let not thoſe who have not ſo great a meaſure, *envy or maligne* the gifts of others, for it is God who hath made them to excell, and *why*

is *thine eye evill, when thy Maſters is good*? rather thus conſider, the *Head cannot ſay to the foot, I have no need of thee*, and the beſt way to *improve*, and increaſe the gifts of God, is with humility and uprightneſs to *imploy* them. The Apoſtle hath ſpent one whole Chapter upon this argument to perſwade Chriſtians from *unbrotherly cenſures* of one another upon difference of judgement in ſmaller things, *Rom.* 14. preſſing this duty by many reaſons. 1. God who is the Judge *receiveth men* into his favour notwithſtanding their differences, therefore they ought not mutually to caſt one another out of their own favour, verſ. 3. 2. Our brother is *anothers ſervant*, and not ours, therefore we ought not to make our will or judgment the rule of his, (ſervants ſhould have no will of their own, but their Lords) ſince God can and will keep him in ſervice and from dangerous falls as well as us, verſ. 4. 3. He walketh according to the *Light* and *perſwaſion* of his heart, ſo that his failing is erroneous only, but not pertinacious, ſo long as he doth reverence light, and reſolve that his *heart ſhall not reproach* him, he is docile and reducible by any clear conviction, his heart is Godward, though he do ſometimes miſs his way, verſ. 5, 6. 4. We muſt all be accomptable to *a Common Lord*, and have thereupon work enough of our own to doe, and therefore ought not to make others accomptable unto us, we have none of us dominion over our ſelves, therefore not over others neither; ver. 7. we have a Lord, who dearly purchaſed the dominion over us, and before whoſe

Velle non videntur qui obſequuntur imperio patris vel Domini Digeſt. de Regul. juris. leg. 4.

tribunal we muſt all give an account of our ſelves, verſ. 8, 9, 10, 11, 12. 5. By judging, deſpiſing, and offending one another, we break the rules of Chriſtian charity, grieving and endangering the ſouls of our brethren, verſ. 13. 15. we expoſe thoſe *good things* wherein we agree unto *reproach*, verſ. 16. and prejudice the great things of the Kingdom of *God*, *Righteouſneſſe*, *Peace*, *Joy in the Holy Ghoſt* (which are the things which render us *acceptable to God*, and therefore ſhould make us *approved of one another*) by our uncharitabe altercations in ſmaller things, verſ. 17, 18. We hinder the *peace and edification* of one another, verſ. 19. We miniſter *occaſion* of falling, *ſtumbling* and offence to our weak brother, ver. 20, 21. We *abuſe our liberty* by making it a ball of contention, when we might enjoy it within our ſelves, without any ſuch danger, ver. 22. We go about to *entangle* our weak brother by inducing him to act *doubtingly*, and without a warrant and perſwaſion of the lawfulneſs of what he doth, ver. 22, 23. So then what ever be the *differences* amongſt true believers, who agree in the great things of Gods Kingdom, the *ſtrong* ought not *to deſpiſe* the weak, nor the *weak to judge* the ſtrong, neither ought to hurt, grieve, wound, offend the hearts of one another, in as much as we are all *fellow ſervants* to one common Lord, who will judge us all, and in as much as we are *owned by that Lord*, and accepted, the weak as well as the ſtrong, who doth not ſo much value us by the degrees of our *knowledge*, as by the ſincerity of our *love*, who doth not reap any benefit by the

the difference of our services, but is pleased and glorified by the uprightness of our hearts, yea possibly is more pleased with the *conscionable tenderesse* of the weak brother that errs, then with the *confident* and inexpedient *liberty* of the strong brother who doth not erre.

II. We may here note wherein *the perfection* of a Christian standeth, *viz.* in τὸτο φρονεῖν, To think of Christ, and think of himself as the Apostle *Paul* here did.

1. To shake off all *self opinion* of our owne righteousness, all morall presumptions and *fleshly confidence* in any performances of our own, in our most zealous and blamelesse conversation, they are good in *genere viæ* as paths to Heaven, not in *genere causæ*, as proper causes on which we may depend for salvation. He that living in the Country hath a rich Office given him freely in the City, must travell from the Country to the City if he will enjoy it, but he must not ascribe the enjoyment of it to his own journey, but to his Patrons bounty. We must be dead in our selves if we will be alive by the life of Christ, we must suffer the losse of all, and esteem it an excellent, bargain for the gaining of him, we must not establish our own righteousness, if we will be found in his, the [a] *nearer* any soul comes unto God, the more it learns to abhor it self, by *his light* discovering its own *deformities*. The [b] *Angels* cover their feet and their faces, [c] *Moses* exceedingly fears, [d] *Elias* wraps his head in his Mantle, the [e] Prophet *Isaiah* cries out I am undone, and holy

Job

a Sancti viri quo altius apud deum virtutum dignitate proficiunt, eo subtilius indignos se esse deprehendunt, quia dum proximi luci fiunt quicquid deos in seipsis latebat, inveniunt. Greg. Moral. l. 32. cap. 1.

b Isa. 6. 2.

c Heb. 12. 24.

d 1 Reg. 19. 13.

e Isa. 6. 5.

f Job 42. 5, 6. *Job*, *Mine eyes seeth thee, therefore I abhor my self*, the greater our approaches and acquaintance is with God, the lower our thoughts will be of our selves, the Stars disappear when the Sun riseth. Though Heaven be high, yet the more there is of Heaven in the soul, the more humble and low it is. Mountains must be level'd to make a way for Christ. As the g Orator said of *Trajan Te ad sydera tollit humus*, that his walking on the ground raised him in the estimation of his people unto Heaven, we may say of an heavenly soul, *Te ad humum Cælum deprimit*, the *more heavenly*, the more *in the dust*. *Qui h deo placet sibi de se nil relinquit*, the more we study to please God, the more nothing we are in our selves.

g Plin. paneg.

h Greg moral. lib. 10. c. 4.

2. To rejoyce in the Lord, and in his righteousness alone. I will make mention of thy righteousness, *of thine onely*, saith the Psalmist, *Psal.* 71. 16. All mine own is as a *menstruous cloath*: so true is that of St. *Austin*, i *Justitia nostra potius in remissione peccatorum constat, quam in perfectione virtutum.*

i Aug. de C. v. dei lib. 19. c. 27.

3. To have communion and conformity to Christ in his death and resurrection by *inchoate holinesse*, by mortifying our earthly members, & glorifying God in an heavenly conversation. k The *love of Christ constraining* us to dye unto sin, because he died for it, to give our selves l *Living Sacrifices* unto him who was pleased to give himself a *dying Sacrifice* for us. For our m *own we are not*, but his that bought us, n as

k 2 Cor. 5. 14.

l Rom. 12. 1. m 1 Cor. 6. 19. Deo dicata membra nulla tibi temeritate usurpes--- non enim sine gravi Sacrilegio in usus vanitatis assumuntur. Bern. in. Psal. 90. Serm. 8.

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the Civil Law saies that a redeemed captive is his that bought him, *per modum pignoris*, though not *per modum mancipij*, till he can restore the price by which he was redeemed. This we can never be able to doe, therefore we must ever be the servants of him that bought us.

4. To be alwaies so tenderly *affected* with the *Sense* of our own manifold *imperfections*, and coming short of the glory of God, that thereby our hearts may be the more inflamed, by an heavenly ambition and noble pursuite, to press forward in the use of all holy means *unto more neerenesse* and intimate communion with the Lord Christ. The Lord is pleased here in the Church militant, in the land of temptation, by such slow and slender progresses to renew his servants, [a] *Ut sit quod petentibus largiter adjiciat, quod confitentibus Clementer ignoscat*, as *Austin* excellently speaks, that there may still be a *residue of Spirit* and grace wherewith abundantly to answer the things which are desired, and mercifully to *pardon* the sins that are confessed, that every mouth may be *stopped from its* own praises, and *opened* in the praises of God, from whence it cometh to pass that Gods servants, being alwaies [b] displeased with their present imperfection, do *presse forward* unto that whereunto they have not yet attained; like the *waters of the Sanctuary* from the ancles to the loins, the water of life within them never giving over flowing, untill it spring up unto eternal life, *Joh.* 7. 38. that those sins which in our [c] justification are *remitted*, may be so daily in our *Sanctification* weakned

n Digest. de captivis & postlimisio l. 12. Sect. 7.

a Aug. de Spirit. & vit. cap. ult.

b Semper tibi displiciat quod es, si vis ad id pervenire quod nondum es -- Si dixeris sufficit, periisti Aug. de verb. Apost. Ser. 15.

c In renascentibus remittuntur in proficientibus minuuntur. Aug. Contr. Julian. pelag. lib. 6. cap. 16.

weakned and *diminiſhed*, that at laſt in our *ſalvation* they may be utterly *removed*. d *Hic enim non peccare præceptum*, *in Cælo præmium*. In this life not to ſinne is *our duty*, in the next it ſhall be our reward and *glory*. Thus as Chriſt never gave over his work on *Earth*, till he had brought it to a *conſummation*, Joh. 19. 13. nor will give over his work in *Heaven* till that likewiſe be pronounced *conſummate*, Rev. 16. 17. 21. 6. For *he muſt reign till he hath put down all authority and power*, 1 Cor. 15. 24. that he may *ſave to the uttermoſt thoſe that come unto God thorow him*, Heb. 7. 25. ſo the ſervants of Chriſt reſt not in any paſt performances, are *not weary of well doing*, but labour to *perfect holineſſe in the fear of God*; as by repentance they break off their ſinnes and *do not finiſh them*, (of which we read, *Dan.* 4. 24. Jam. 1. 15.) ſo by a continual progreſs of Sanctification they labour to *increaſe more* and *more*, 1 Theſ. 4. 1. to *grow in knowledge and in grace*, 2 Pet. 3. 18. till they come to be *perfect men*, *and to that meaſure of the ſtature of the fulneſſe in Chriſt* which he hath intended for them, that they may be *compleat in him*, and *filled with all the fulneſſe of God*, Epheſ. 4. 13. Col. 2. 10. Epheſ. 3. 19. thus as in the body, ſo in the ſoul, *Hunger* is uſually a ſign of *health*, and the greater our preſent perfection is, the greater will be our longings after more *perfection*. No man in thoſe dayes was nearer God then *Moſes* was, and no man ever made, if I may in a ſpiritual ſenſe ſo call it, a more ambitious prayer then *Moſes* did, *Exod.* 33. 18. *I beſeech thee ſhew me thy glo-*

ry.

d *Aug.* Contr. duas Ep. Pelag. l. 3. c. 7. de pecc merit. & Remiſſ. lib. 2. c. 7, 8, 13. 15. de perfect. Iuſtit. cap. 5. 8.

ry. As *Alſalom* when he was brought from baniſhment, aſpired higher to come into his Fathers preſence, 2 *Sam.* 14. 32. ſo the ſoule when it is once delivered from the thraldom of ſin, is ſtill more & more ambitious of neerer approaches and acceſſes unto God, *Rom.* 5. 1, 2. *Pſal.* 42. 2. In theſe things conſiſteth the higheſt perfection attainable here, in *Remiſſion* of ſin, in the *gift of Righteouſneſs*, in *conformity* to the death and Reſurrection of Chriſt, in an humble and penitent apprehenſion of our *own failings*, in *renouncing* all carnall *confidences*, and in an importunate and *indefatigable contention* unto more grace and glory.

III. In that the Apoſtle ſaith, *If in any thing ye be otherwiſe minded, viz.* touching Legall Rites, and Moſaicall Ceremonies, or touching the Doctrine of Chriſtian perfection, and the weakneſs of your preſent graces and attainments, the Lord will in due time out of his Word, and by his Spirit, if you be carefull in the uſe of means, and attendant upon his teaching, reveal the ſame unto you. We may from hence learn, That in the beſt ages of the Church there have been, and therefore we cannot expect but that there ever will be, varieties and differences of judgment amongſt the Members thereof; 1. While we *know but in part*, and propheſie but in part, 2. While there is *difficultie* in the diſquiſition of truth, 3. *Weakneſſe of judgement* in men to make that inquirie, 4. *Careleſneſſe* to try the ſpirits, and to prove all things, 5. *Prevalency* of ſome *Luſt* or ſpirituall *Intereſt* darkning the mind, and entang-

ling the judgment. 6. *Credulity* in attending unto falſe Teachers, 7. *Itching ears*, affecting and hankering after novell ſuggeſtions. 8. A too great *Reverence* to the perſons of men, having them in admiration, and giving our ſelves up by a blinde obedience, and implicite faith unto their hands, 9. While there is *ſleepineſſe* and inadvertency in the labourers, 10. Cunning and *Sedulity* in the adverſaries. 11. *Unwariedneſſe* in circumambulation and ſuperſemination of the envious man, we cannot expect but there will be τι ἑτέρως φρονοῦντες, men that will not in all things agree with their brethren, we cannot wonder to ſee *ſome Corne* in the field of the Church *ſmutted* and *mildewd*, and kept back from maturity by the twiſting of weeds about it. When we remember the angry *diſſentions* between the [a] *Weſtern and Eaſtern Churches* in the caſe of *Eaſter*, the ſad differences [b] between the *Roman* Church, and the *African* and other Churches, in the buſineſſe of *Rebaptization* in the daies of *Cyprian*, the *dolefull* [c] *diſſentions* between *Chryſoſtome* and *Epiphanius* breaking forth into mutuall imprecations, the *great breaches* in many famous and ancient Synods, the *differences* of judgement between *Cyrill* and *Theodoret*, *Baſil* and [f] *Damaſus*, [g] *Auſten* and *Hierom*, [h] *Hierom* and *Ruffinus*, [i] *Rhemigius* and *Hincmarus*, [k] *Peter* of *Alexandria* and *Miletius*, when they were both in priſon and Confeſſors for the truth: and of late yeares in the dayes of *Ed. 6.* between [l] *Ridley* and *Hooper*, afterwards Martyrs, aud in Queen *Maries* [m] dayes between the *Engliſh Proteſtants* in exile.

a Euſeb. Hiſt. l. 5. c. 22, 23, 24.
b Euſeb. lib. 7. cap. 3, 4. Cyprian. Epiſt. 70, 71, 72, 73, 74, 75, 76.
c Sozomen. l. 7. c. 14, 15.
d Sozom. l. 1. c. 16. Niceph. lib. 14. cap. 47.
e Cyril. ad Euoptium Epiſcopum.
f Baron. Anno. 372. S. 8. 15--25.
g Epiſt. Amæb. apud Aug. Ep. 8.--19.
h Hieron. Apolog. adverſ. Ruffin.
i Uſſheri Gotſchalcus. p. 88--
k Epiphan. Hær. 68.
l Fox Martyr. To. 3. p. 147.
m Troubles at Frankford.

exile for true Religion; nay when we consider that *a Barnabas and a Paul* had there contention, *Act.* 15. 39. That a *Peter and a Barnabas* had there dissimulation, *Gal.* 2. 11, 12, 13. That the Apostle hath told us, that there would be some in the Church who would build upon the foundation *silver and gold*, and others *Hay and stubble*, 1 Cor. 3. 12. that some were for *Paul*, and some for *Apollo*, and some for *Cephas*, and others for none of them all, but for Christ without their help, 1 *Cor.* 1. 11, 12. That our Saviour hath said, *necessary it is that offences come*, Matth. 18. 7. and the Apostle *there must be Heresies* or Sects, 1 *Cor.* 11. 19. *n* that the victory of truth, the malice of Satan, the hypocrisie of men, the constancy of the perfect, the frailty of the seduced, the compassion, and patience of the Lord may be discovered, well may we, as our duty is, wish, and pray, and project for unity in the Church; but till Satan, and all the Enemies of the Church be chained up, and the members thereof have attained unto their full stature, there cannot be expected such an universall consent of judgments, and harmony of Doctrines even amongst good men themselves, as shall not admit of some varietie and dissonancy.

n Cyprian de unitate Eccles. Origen. contra Celsum l. 3. Aug. ep. 105. de Civ. dei lib. 16. c. 2.

IV. In this case of unavoidable differences amongst good men, there ought to be *mutuall charity*, meekness, moderation, tolerance, humanity used, *not to judge*, *despise*, reject, insult over one another, not to deale with our weaker brethren, ἀλλοτρίως *sed* ἀδελφικῶς, as with *aliens*, but as with *brethren*, not to poceed presently unto seperation, re-

Greg. Naz. Orat. 51.

rejection, anathematization, *but to reſtore* thoſe that are overtaken with any Errour *with the ſpirit of meekneſſe*. The *Apoſtle ſuffered* ſome things διὰ τῆς οἰκονομίας, the exigences of the Church requiring it, which in other caſes they did not allow, they allowed *Jewiſh Ceremonies*, ſome time and leiſure for an honorable interment. We finde *Optatus* forcing even upon the *Donatiſts* the name of *Brethren*. It was grave advice of *Gregory Nazianzen* in ſuch diſputes, πάντα μὲν ἵνα νικήσωμεν, to decline all exaſperations, to uſe all meekneſs and condeſcention, ſo farre as our duty to truth will give us leave, that ſo though we cannot reconcile the judgements, yet we may *gain the affections* of our brethren. It is noted of *Baſil* that in the controverſie concerning the holy Spirit, he forbore all unwelcome words, and phraſes, whereby the contrary minded were exaſperated, and the unſtable ſtartled and made jealous, and uſed ſuch milde inſinuations as might win and confirm men in the truth.

Nazian. Orat. 12. 26,37,44. Aug. ep. 19. 64.

Optat. lib. 1. Orat. 14.

Nazian. Orat. 10.

For a more particular ſtating of this point. Let us 1. diſtinguiſh of *Opinions*. Some are in the *Foundation*, in thoſe neceſſary Doctrines upon which the Houſe of God is built, 1 *Cor.* 3. 9, 10. *Heb.* 6. 1. *Matth.* 7. 24. the Errors contrary whereunto are pernicious and *damnable*, 2 Pet. 2. 1. Some are only in the *ſuperſtruction* which do not ſo neerly touch the vitalls and eſſentials of Religion, which are not *fidei* but *quæſtionum*, as *Auſtin* ſomewhere diſtinguiſheth. Such were in the Apoſtles time diſputes touching *meats*, and *drinks*, and *dayes*,

dayes, and things indifferent, *Rom.* 14. 5, 6. and in our dayes touching *Forms of Diſcipline* and *Govermment* in the Church, wherein men abound in their own ſenſe, with meekneſs, and with ſubmiſſion to the ſpirits of the Prophets.

2. We are likewiſe to diſtinguiſh of *perſons*, ſome are *Seducers*, who out of pride, enmity againſt the Doctrine which is according unto godlineſs, carnall ends, deſire of advantage and domination, do ſow tares in the Church, and labour to cauſe rents and diviſions therein. Such were *Hymeneus*, *Philetus*, *Diotrephes*, *&c.* Others are *Seduced* people, who through ignorance and credulity are led away captive by the cunning craftineſs of thoſe who lie in wait to deceive, 2 *Tim.* 3. 16. *Eph.* 4. 14. Again ſome are *pious*, meek, and peaceable men, others are of *turbulent and tumultuating* ſpirits, who love to kindle flames, and to foment diviſions, and to fiſh *in* troubled waters. *Joachim. Camerarius* in the life of *Melanthon* complaineth of the faction of *Flacius Illyricus* upon this accompt who loaded with challenges and reproaches as betrayers and deſerters of the truth, All who were not as flagrant and vehement as themſelves, contrary to the meek temper of that good man, who would have all things which might without wickedneſs and with a good conſcience, be endured, rather then new wounds to be inflicted upon the Church of Chriſt.

Camerar. de vita Philippi Melanchthonis pag. 353. & 385.

Theſe things being premiſed, we conclude; 1. That there can be *no Syncretiſme* or Accommodation in caſe of differences, where the differences

ences are *against the foundations* of Faith, Worship, Obedience, and Holineſs, there can be *no agreement between light and darkneſs, Chriſt and Belial, damnable Hereſies*, and the *Doctrine according unto godlineſs*, 2 Cor. 6. 14.17. 1 Cor.10. 21. we *muſt depart* from the impurity of Hereticall Synagogues, *Iſa.* 52. 11. *Gal.*1.8,9. Hereticks are to be *admoniſhed*, and in caſe of pertinacy to be *rejected*, Tit. 3. 10. therefore there may be no brotherly concord or coaleſcency with them: but *ſeduced* perſons are to be by the ſpirit of meekneſs and gentleneſs *inſtructed*, and if it be poſſible be wonne unto the truth, and delivered from the ſnare of the Divel.

2. Though the differences be not *prima facie*, ſo dangerous, yet notwithſtanding if it be evident that they be purpoſely ſowed by men of turbulent and ungracious ſpirits, meerly to kindle flames, and foment diviſions, to lay the foundation of perpetual broiles and jars in Church and State, to gratifie the common adverſary of the reformed Churches, and to be ſubſervient unto his ends and deſigns, in this caſe the Apoſtle hath taught us *to mark ſuch men, and to take heed of them*, Rom. 16. 17. and would not give place by ſubjection for an hour unto them, *Gal.* 2.4,5.

3. Where a Syncretiſme and agreement is allowable, yet we muſt love and joyn *peace and truth* together, *Zach.*8.19. we muſt not betray the truth, or diſſemble it, or make a mixture of truth and falſhood, a kind of *Samaritaniſme* in Religion (for of them it is ſaid that they *feared the Lord*, and *ſerved*

ſerved their own gods, 2 Reg. 17. 33. and therefore Gods people would not admit them into the ſociety of building Gods houſe, *Ezra* 4. 1, 2, 3.) we muſt not adde or diminiſh one jot or title to or from divine truth, or temper and reduce it to the Rules of meer humane wiſdom. *Jeroboam*, and *Ahaz* acted beyond their power, when they ſet up ways of worſhip, ſubſervient unto carnal intereſt, and not according to the will of God, we can do nothing againſt the truth, but for the truth, 2 *Cor.* 13. 8. *Matth.* 5. 18, 19. *Deut.* 4. 2.

4. When the *Foundations* and neceſſary Doctrines of Law and Goſpel, of Faith, Worſhip, and Obedience are ſafe, and on all ſides unanimouſly embraced, there in differences of an inferiour nature, which do not touch the Eſſentials, and vitals of Religion, *mutuall tolerance*, *meekneſſe*, and tenderneſs is to be uſed, *as amongſt brethren*, and fellow members. In the body, if a finger have a *Gangræne* in it, which cannot be cured, the body cannot without danger of deadly infection hold communion with that member, and therefore it is ſevered and cut off, *ne pars ſyncera trahatur*; but if it have *onely a bile*, or ſome other leſs dangerous ſore, the other parts love and cheriſh it, and are not at all cruel and churliſh unto it. And this is conſonant to the Doctrine of *Scriptures*, which teacheth the *Strong to bear* with the infirmities of the weak, *Rom.* 15. 1. the ſpiritual *to reſtore their Brethren* with meekneſs, *Gal.* 6. 1. the members to have the ſame care of each other,

1 *Cor.*

1 *Cor.* 12. 25. to do *nothing through ſtrife, or vainglory*, but in lowlineſs of minde to eſteem others better then our ſelves, *Phil.* 2. 1, 2, 3. with *lowlineſſe, meekneſſe, long-ſuffering, to forbear one another in love, endeavouring to keep the unity of the Spirit, in the bond of peace*, Epheſ. 4. 2, 3. To *follow peace* with all men, with whom we may retain *holineſſe* too, *Heb.* 12. 14. Peace is the Ornament and Honor of Religion, *Pſal.* 133. 1. and the wiſdom which is from above is *firſt pure*, and *then peaceable*, gentle, full of mercy, *Jam.* 3. 17, 18. God is a God of peace, and Chriſt a *Prince of peace*, and his Legacy to his Church, was a *Legacy of peace*, Hereunto he hath *called us*, to be all of one mind, and to *love as brethren*, 1 Pet. 3. 8, 9. Love and a ſpirit of unity and peace is the *new Commandment*, the *Oyntment* which ran down from the Head to the Members. He that is not a man of peace, cannot be a man of God, this is an Oyntment which belongs only to Chriſts body, *Exod.* 30. 33. *Diviſions* are fruits *of the fleſh*, 1 Cor. 3. 3. *Contention* a Childe of *pride* Prov. 13. 10. *Light vapors* many times come down in great Tempeſts, and light differences through pride may grow into great ſtormes, whereas *Love covereth a multitude of ſins*, 1 Pet. 4. 8..

And as it is conſonant to the will of God, ſo it is greatly *beneficiall* to the *Common Body*. 1. Hereby we ſhew forth the *communion of Saints*, that we are all members of the ſame body, when we ſeek every man anothers wealth, 1 *Cor.* 10. 17, 24. *One Body* is animated by *one Spirit*, Epheſ. 4. 4.

Gen. 13. 8.

Hereby

Hereby we are known to be Christs Disciples, *Joh.* 13. 34, 35. 2. Hereby we jointly promote the *welfare* of the *whole body*, whereas biting and devouring is the way to be *consumed*, Gal. 5. 15. 3. Hereby we *prevent the insultations*, and advantages of Common Enemies, when we fall out amongst our selves, *Hoc Ithacus velit, & magno mercentur Atridæ.* 4. Hereby *even civill interest* and safety is preserved. *Charity is a Bond* which keeps things fast together, *Col.* 3. 14. A *whole Faggot* is not easily broken, cut away the Bond, and then without further breaking the sticks will fall one from another. I will *conclude* this point with *two good sayings of renowned Calvin*, the one touching *Luther*, though saith he, he should call me Divel, yet I will still esteem of him as of an excellent servant of Jesus Christ. The other of another person who is not there named, such a man saith he is a sincere Minister of Christ, a godly and a moderate man, therefore though he dissent from us, I will not cease to love him still.

Calvin epist. ad Bullinger. Anno. 1544. *p.* 383. *Edit.* 2. *fol. & p.* 138.

V. I shall now proceed to speak a few words touching the Rules which the Apostle giveth for reconciling difference in the Church: whereof the

First is, to attend upon God in those means and waies whereby he is pleased *to reveale* his truth unto us, to dispossesse our selves of prejudice and partiality, and with candid affections & judgments *to try the Spirits*, as being assured that in all points needful unto life & godliness, ὁ τὸ πρῶτον δὲς καὶ τὸ δεύτερον,

Greg. Naz. Orat. 44.

τέρον δώσει, he who hath already revealed that wherein we agree, will also reveale that wherein we differ, if with meekness of spirit, without wrath and cavillation, we doe waite upon his Word. And the means thus to doe, are

1. To study the *Scriptures*, which are the *alone Rule* of all Controversies, and are able to make us *wise unto salvation*, and throughly to *furnish us unto every good work*.

2. To attend on the Ordinances which open the Scripture unto us, the *Ministery* which Christ hath erected for this very purpose to *perfect the Saints*, and to bring them by the unity of the Faith, and knowledge of the Son of God unto a *full stature*, Ephes. 4.12,13.

3. Because the *Scripture* may speak, and the *Ministry* teach, and the *heart* all the while be sealed up and hear nothing, except the *Lord from Heaven* speak, and *open the heart* to attend, as he did the heart of *Lydia*, therefore we must ever remember *Davids* Prayer, *Psal.* 51. 8. *Make me to hear joy and gladness*, otherwise seeing I shall not see, and hearing I shall not hear. It is the *Spirit of Wisdom and Revelation*, which both openeth the heart to the Word, giving an understanding to know the Scriptures, and openeth the Scriptures to the heart, for he *takes of Christs, and sheweth it unto us*, Joh. 16. 14. the Spirit doth not reveale truth unto us, as he did in the Primitive patefaction thereof to the Prophets and Apostles, by divine and immediate Inspiration, or in a way of

Heb. 12.25. Act. 16. 14.

Mat. 13. 13.

Eph. 1.17.

1 Joh. 5.20.

of simple Enthysiasme, but what he reveals he doth it by, and out of the Scriptures (which are the full and perfect Rule of Faith & Obedience) as Christ opened to his Disciples *in the Scriptures* the things which concerned himselfe, *Luke* 24.27.

So then the *only light* by which differences are to be decided is *the word*, being a full Canon of Gods revealed will, for the Lord doth not now as in former times make himself known *by Dreams or Visions*, or any other immediate way. To *this the Apostle referreth* the Church against danger of Wolves, *Act.* 20. 32. This he saith is profitable, πρὸς διδασκαλίαν, πρὸς ἔλεγχον. 2 *Tim.* 3. 16. *To this only* St. *Austin* had learned *a Timorem & honorem deferre. b Si ad Divinæ Traditionis Caput & originem revertamur Cessat error humanus. c Hæc sunt causæ nostræ documenta, hæc fundamenta, hæc firmamenta.* *d* And this is the meaning of *Tertullian*, *Optatus*, *Vincentius Lirinensis* and others, when they teach us to prove the truth of Doctrine by *Ecclesiasticall Tradition*, and the voice of the Church, for they speak of *Apostolicall Churches*, which *Tertullian* calls *Matrices Ecclesias*, and not of the the peremptory Authoritative decision of any present Church, for they were all able in so short a time as was between them and the Apostles, to draw down from the Apostles a Doctrinall succession, which he calls *Tradutem fidei*, and to assign the time, Authors, and posteriority of those Heresies which they gainsaid, as he saith *Solemus Hæreticis compendij causâ de posterioritate præscribere.*

a *Aug. ep.* 19. 48, 112, 166. *Clem. Alex. strom. l.* 7.
b *Cyprian cont. epist. Steph.*
c *Aug. de Bapt. l.*2. *c.*3. *l.*5, 26 *Contr. literas Petiliani. l.*2. *c.*85. *de unitat. eccles. c.*2, 3. *Tertullian Apolog. c.*47. *de Resur. cap.*3. *contr. Marcion. l*3. *c.*5.
d *Optat. l.*5. *Irenæus l.*4. *c.*44. *Tertul. de præscript c.*19, 21, 22, 33, 36.
e *ntr. Marcion. lib.* 4. *c.* 5. *Aug. ep.*165. *contr. Cresc on. l.* 1. *c.*33. *Vincent. in commonitorio vid. Raynold. Conference with Hart. p.* 141.---151. *Field of the Church. l.*3. *c.*40

I decline controverſie, thus only in a few words. 1. It is fit that *he who made the Word* ſhould be *Judge* of the meaning of it, 1 *Cor.* 2. 11. *e Cum de rebus dei ſermo erit, concedamus cognitionem ſui Deo*, ſaith *Hilary*.

e *Hilar. de Trin. l.* 1, 3, 5.

2. When any Aſſembly of men aſſume to themſelves a Judicature which they deny to others, they will ſhew ſome ground of the difference, and ſome *Commiſſion* directed to them, and not to others, which the Church of *Rome* endeavouring to doe, are forced (though with little advantage) *f* to fly to the *Scriptures*: So that in this overuling controverſie, the Scripture is made the Judge, and why not as well in all the reſt, ſince in them a leſſer light then Scripture is preſumed to ſuffice?

f *Andrad. de concil. Gen. l.* 1. *fol* 49. *l.* 2. *fol.* 123. *Bellarm. de Rom. pontif. l.* 4. *c.* 3. *Stapleton. princip. fidei doctr. controv.* 4. *q.* 2. *& contr.* 3. *q.* 1. *in proœmio. Greg. de Val. to.* 3. *diſp.* 1. *q.* 1. *p.* 7. *q.* 5 *ſect.* 28 —— 37

But then the Objection is, How ſhall I know the meaning of Scripture, wherof one giveth one ſenſe, and another another, If there be not ſome infallible Judge to have recourſe unto? I anſwer, 1. *Ad hominem* how ſhall I know that this man or Church is to give that final ſenſe which my conſcience is bound to reſt in, rather then another man or another Church. 2. We ſay, That the Word is *g* perſpicuous and hath *notas inſitas veritatis* in all needfull truth, as being written not for Scholars only, but for vulgar and illiterate men. And that *this light* in the Word is manifeſted unto us, 1. By the Manuduction and Miniſtry of the Church, pointing unto the Star which is ſeen by its own light. 2. Becauſe we bring not ſuch an implanted ſuitableneſs of Reaſon to Scripture as

g 2 *Cor.* 4. 3, 4 2 *Pet.* 1. 19. *Theodor. de curand. Græc. Affect. l.* 8. *Aug. de doct. Chriſt. l.* 2. *cap.* 8. *l.* 1.

we

we doe to other Sciences in which the principles are exactly consonant to the ingraffed notions of the minde, therefore, to proportion the eye of the soule to the light of the Word, there is required an act of the Spirit opening the eyes, and drawing away the veile, that we may discern the voice of Christ from strangers, *for having the minde of Christ*, we doe according to the measure of his Spirit in us, judge of Divine truths as he did.

1 Cor. 2. 14. Iohn 1. 5.

2 Cor. 3. 18. 2 Cor. 5. 17. 1 Cor. 12. 7, 8. 1 Cor. 2. 10. Iohn 14. 21 Ephes. 1. 17. 1 Cor. 2. 16

But here again they object, That we make all Religion hang upon a private spirit. To which we say, 1. That every true Believer hath the Spirit of Christ, *Rom.* 8. 9. 2. That Spirit doth enable to know and to judge, 1 *Cor.* 2. 12. 1 *Joh.* 4. 13. for *Believers have judicium discretionis*, as the men of *Berea*, to try the things which are taught them, *Act.* 17. 11. 3. That this spirit, though in a private man, yet is *not a private Spirit*, because not originally from that man, as *my money*, though private in regard of my property to it, yet it is publick in regard of the currantness of it. The Church by her Ministers hath the ordinary publick power of expounding Scriptures: but not power to lead the people to subscribe to such expositions as peremptory and infallible, for they have a spirit of *discerning* to prove all things, and hold fast that which is good.

Bellar. de verb. dei. l. 3 c. 3. Stapleton. de princip. doct. controv. 2. q. 2. Dr. Jo. Whites way. p 50--66. Fun. in Bellar. de interpret. verbi l. 3. c. 3. Dr. Jackson of Scripture. l. 2. sect. 3. c. 6 f. 3.

The Summe of all is. There are differences in the Church in matters of Religion: the removing of them is to be expected from *divine Revelation*: God *Reveals* it by three concurrent means.

Mi-

Ministerialiter, by the service of the Ministery. *Judicialiter*, by the Sentence of the Word. *Efficaciter*, by the illumination of the Spirit, healing all that folly, inadvertency, unbelief, impenitency, proud and contumacious reasonings, whereby the carnall minde is not only indisposed to receive, but armed also to resist the truth, and thus we having by Gods Spirit an *eye*, the Word having in it self an *evidence*, and the Ministery directing this eye to this evidence, so much of Gods Counsel is discovered as is necessary unto faith and holinesse here, and to salvation hereafter.

And our Saviour telleth us that this Revelation is not always to the wise and prudent (though learning sanctifyed be an excellent help hereunto) *but unto Babes*, Matth. 11. 25. whereby are noted two preparative dispositions unto the receiving of Divine truth. 1. *Humility, and tractableness* of spirit, a meek and docile temper. The poor receive the Gospel. 2. *Spirituall hunger* after the sincere milk of the Word, praying and crying for the knowledge thereof, that we may grow thereby.

The second means for healing divisions in the Church is to have an εἰς ὁ ἐφθάσαμεν, some κοινόπιστα, some *Fundamentall Doctrines* wherein all agree, this is the Basis of unity and concord in the Church. The [a] Ancients cal it, the Rule of faith, the *Seed* of Doctrine, the *Catholick Faith*, the *Character* of the Church, that which is *Common* to small and great. St. [b] *Paul*, the *foundation*, the *forme* of

Iohn 7. 48. 1 Cor. 1. 19—20.

Vid Camero in Mat. 18. 2. to. 2. p. 320, 324 Jackson of Script. l. 2. sect. 2 c. 3. sect. 9.

Melch. canus loc. Theol. l. 12. c. 11.

a Irenæus l. 1. c. 3. Naz. Or. 14, 40 Aug. Enchirid. c. 7. Tertul. de præscript. c. 13, 14. de Veland. Virgin c. 1. Athanas. in Symbol. Iræneus, l. 1. c. 1. Aug. ep. 57. Vid. Parker de descens. l. 4 c. 3

b 1 Cor. 3. 10, 11

of ſound Words, the *principles* of Doctrine, the *Faith* of the Goſpel, the *unity of Faith*, the *Myſtery* of godlineſs, the *Rule* by which we are to walk. And theſe *Fundamentals* are of three ſorts. 1. Fundamentals in *Faith*, that knowledge of God and Chriſt, unto which eternal life is annexed, *Joh.* 17. 3. *Joh.* 8.24. *Acts* 4. 11, 12. 1 *Cor.* 1. 23. 2. 2, 3, 11. 2. Fundamentals *in practice*, *viz.* Repentance from dead works, ſincere obedience, ſelf-denial, love of the brethren, &c. *Luk.* 13.5. *Matth.* 5. 19, 20. *Rom.* 6. 1, 2. *Rom.* 8.1. *Matth.* 16. 24. 1 *Joh.* 3. 14. 3. Fundamentalls in *Worſhip*, to worſhip God in *Spirit and Truth*, to call upon God *in the name of Chriſt* as our Advocate and Propitiation, *not to worſhip creatures*, but to *hold the head*, to *keep our ſelves from Idols*, and communion with Devils, *Joh.* 4. 24. *Phil.* 3. 3. *Joh.* 16. 23. *Col.* 3. 17. *Col.* 2. 18, 19.

Where there is agreement in theſe Fundamentals, there is 1. A fair way unto diſcovery of truth in the things of difference: for where true *Principles* are laid, there is a great preparation unto all true *concluſions* deducible from them, and the more clearly we underſtand the comprehenſion and latitude of theſe Principles, (which are *Omnimm Doctrinarum Matrix*) the more skill we have to diſcern the genuine deduction of true concluſions, and the inconſiſtency of thoſe which are falſe and ſpurious, for matters of Diviſion are to be meaſured by the Doctrines which we have learned, *Rom.* 16. 17. we muſt not ſuffer any Doctrine to corrupt our judgement, or enthrall

Heb. 6. 1; 2 Tim. 1. 13. Col. 1. 23. Eph. 4. 13. 1 Tim. 3. 16. Gal. 1. 6; Rom. 6. 17. Rom. 12. 6. 2 Tim. 1. 13, 14 1 Cor. 2. 2. 1 Tim. 6. 3. Tit. 1. 1. Phil. 1. 27. Rev. 14. 12.

thrall our Conſcience, which doth either directly, or by viſible and juſt conſequence, overturn, or wrench, or ſhake, or endanger the *Foundation*, we muſt not doe with Doctrines in Religion, as *Herodotus* ſaith the *Babylonians* did with their Virgins, ſell the fair ones to raiſe portions for the foule, plead agreement in *Fundamentals* for prevarication in other things, for the Rule is made to rectifie other Errors by, not to warrant them. They who conſent not in this neceſſary diſpoſition to Peace, but wil have al Opinions ſtrike ſail to theirs, and will exerciſe *Domination* over the Faith and Conſciences of their Brethren (which is the caſe between us and the Roman Church, which boaſteth of her *Infallibility*, and that her Laws binde the Conſcience, as if the Pope and not Chriſt were to ſit in Judgment at the laſt day) theſe I ſay will be found to have been the *greateſt Sciſmaticks*, who by intollerable tyranny over the *Conſciences*, and *cruelty* over the *Lives* of men, have miſerably torne the peace and unity of the Church of Chriſt.

Herodot. in Clio.

2 Cor. 1. 24.

Biſhop Ushers Serm. on Eph. 4. 13. pag. 7. Mornay de eccl. cap. 3. 10. Gen. 13. 8.

2. Where there is this agreement in *Fundamentals*, there ought to be mutual and *Fraternall affections*, notwithſtanding differences in other things, no Reproaches, no Exaſperations, no invidious conſequences, no odious imputations, no uncharitable *digladiations*, but an owning of one another *as Brethren*, and a diſcuſſing and ventilating of the points in difference with a Spirit of Love and meekneſs, ſaying to one another, as *Abraham* to *Lot*, *Let there be no ſtrife between thee and me, for we be brethren.*

III. The

III. The last expedient which the Apostle useth for pacification amongst Brethren, is, To walk by the *same Rule*, and to *minde the same things*, that is, notwithstanding all their differences, to preserve *unity* in these three things, *unity* of *wills* in Love, *unity* of *holiness* in life, *unity* of *ends* in design. The Apostle putteth *Faith and Love*, *Faith and a good Conscience* together, calleth Christian Doctrine a *Mystery of godlinesse*, and knowledge which is *according to godliness*, without this, our judgments are volatile and unfixed, for the *heart is established by grace*. He who holds truth to serve turns, or maketh it an Handmaid to his own lusts and ambition, like that Atheist in *Hierom*, *Fac me Romanæ urbis Episcopum & ero protinus Christianus*, or like *Hermogenes* in *Tertullian*, *Legem dei in libidinem defendit, in artem contemnit*, will for advantage be ready to set the truth to saile, and to exchange his opinion that he may gratifie his lust. And usually we finde that through mens own wickedness, and the just judgment of God upon them. *Corrupt lusts* are the causes of *corrupt mindes*, and that *Carnall ends* have been the rise and originall of *dangerous Heresies*, as *Tertullian* hath observed of *Valentinus* the Heretick, and *Theodoret* of *Arius*. Carnall ends and crooked affections open a passage unto *Hereticall Opinions*, and there is an excellent speech of the Philosopher which gives us the reason of it, ἁι ἀκροάσεις κατὰ τὰ ἔθη συμβαίνουσιν, ὥς γὰρ ἐνώθαμεν οὕτως ἀξιοῦμεν λέγεσθαι.

Aug. de Grat. & lib. Arb. c. 1. & de prædest. sanct. c. 1.

Gal. 5. 6.
1 Tim. 1. 19
1 Tim. 3. 16
1 Tim. 6. 3.
2 Tim. 1. 13
Tit. 1. 1.
Heb. 13. 9.

Hieron. lib. contr. Joan. Hierosolymit. Tertul. contr. Hermog. c. 1. Amant veritatem lucentem oderunt redarguentem. Aug. confess. Ariani non Deum sed purpuram colunt. Socrat. l. 3, c. 21 Tertul. contr. Valent. c. 4. Theodorit Hist. l. 1. c. 2. Arist. Metaphy. l. 1.

That commonly as mens courses of life are, so

Tit. 3. 10, 11 Jer. 5. 12, 13, 31 Jer. 43. 2. Mic. 2. 11. 2 Pet. 3. 5.

Aug. ep. 112. de doct. Christ. lib. 2. c 6. de Morib. eccles. cap. 17, 18. Greg. Naz. Orat. 34. Clem. Alex. strom. l. 6 p. 489.

would they have the Doctrines to be which their Teachers instruct them, notable examples whereof we have in Scripture. The best way then *to know* that wherein we *differ*, is to *obey* that wherein we *agree*, for as a corrupt heart will make a corrupt judgment, so purity of heart is a good step unto unitie of judgement, the Lord having promised that they *who do his will shall know his doctrine*, Joh. 7. 27. that they who are *his sheep shall discern his voice*, Joh. 10. 4. that the meek he will *teach his way, and reveal his secret to them that fear him*, Psal. 25. 9, 14. Let us therefore *as we have received Christ so walk in him*, and we shall certainly reap one of these two fruits, either we shall get to the knowledge of the truth, and so our differences cease, or we shall so allay them with *humility and love* (as *Austin* observes of *Cyprian*) that they shall never break forth into bitternesse, animosity, or scornful esteeme of our fellow brethren.

I conclude all with a very few words of exhortation unto this Honourable Assembly, all grounded upon the particulars of the Text.

1. To acknowledge with the Apostle your own *imperfection*. *Solomon* was sensible of the *disparity* between his *work* and his *strength*, and so all good men are; and thereupon, 1. *Wait upon God for wisdome*, Jam. 1. 5. 2. *Do not precipitate counsels*, but mature them by grave and full deliberation. *Ita enim nati estis ut bona malaque vestra ad Remp. pertineant.*

2. To settle and secure the weighty doctrines of

of *righteouſneſſe by Chriſt alone*, of holineſſe and conformity to his death and reſurrection, of *imperfection* of humane righteouſneſs, of neceſſity of *daily progreſſe* in the waies of grace, and of thoſe means which Chriſt hath ſet up in his Church in order thereunto.

3. In making Laws and penalties to be tender towards the weak conſciences of your brethren. There is indeed a very *great veneration* due to Laws, and Magiſtrates do with good reaſon expect to have their Sanctions *obeyed* rather then *diſputed*: But they muſt remember they are *brethren* as well as Magiſtrates, and therefore muſt take heed *of writing or binding heavy burdens*; no Law-maker can know the lawfulneſſe of his own edicts more certainly then the Apoſtles knew that *Legal ceremonies were extinguiſhed* by the death of Chriſt. Yet knowing likewiſe the weakneſs of their brethren the Jews, they did not preſently put forth their Apoſtolical authority to the inhibiting of them, but ſuffered them to die a lingring death. It is a ſad thing to be reduced unto that uncomfortable Dilemma, of chooſing either iniquity (as to a mans own conſcience I mean) or affliction. And if by any means he be brought unto it, he may take more comfort in ſuffering it, then others in inflicting it. I ſpeak not this to weaken the hands of Law-makers, or to derogate from the authority of Laws (unto which I ſhall ever both out of principles of *conſcience* and *prudence*, carrie all Reverence and ſubmiſſion, either chearfully to do, or meekly to ſuffer.)

Iſa. 10. 1. *Mat.* 23. 4.

ſuffer.) But I ſpeak it as an *humble caution*, that ſince there are ſome of humble and quiet ſpirits who may ſometimes be *otherwiſe minded*, Laws may be made ſo exactly conſonant to the general rules of the word, and may have ſuch prints aud evidences of their own goodneſs, wholſomneſs, and righteouſneſſe in them, as that they may not by any rational exception or ſemblance of equity, be declined or objected againſt.

And I would here withal diſtinguiſh between men of a meek, humble and patient temper, and others of buſie, boiſterous, turbulent ſpirits, who under pretence of conſcience do at any time ingage in actions apparently inconſiſtent with righteouſneſs and peace; for we are ſure that the Laws of Chriſt do require all men to *lead quiet and peaceable*, as well as *godly and honeſt lives*, under the Laws of men. And no man can with any probable pretence of good conſcience tumultuate againſt publick order and peace in Church or State.

4. Since the Lord doth heale breaches in his Church *by his Spirtt and Word*, as the ordinarie means thereunto, therefore ſpeciall care ſhould be had that theſe means be duly uſed and applied by authorizing, countenancing, encouraging, protecting, rewarding the faithful Miniſters of the Goſpel in the due diſcharge of their duties; not ſuffering their perſons, functions, doctrines, labours, or comforts to be aſſaulted by any turbulent or malicious oppoſers.

5. To lay to heart the breaches and differences which

which are amongſt us, and to pour oile and balm into the wounds of the Church, and to applie all requiſite expedients for the cloſing of them, conſidering the great advantages which adverſaries take by our differences and diviſions.

6. To countenance and *encourage fundamental* truths, wherein all agree, and as much as may be to hinder thoſe *digladiations*, whereby the common enemie is gratified, and his intereſt promoted by animoſities from the preſſe, over which it were very needful that there were a more provident ſuperinſpection: there being a great difference between a libertie allowed men between God and their own conſciences, and a power to ſowe their tares, and to ſpread their leaven into the whole lump.

7. To mannage all councels and conſultations by the *Rule of the Word:* For though I am not of their opinion, who would have no other humane Lawes, but ſuch as are formally to be found in the Scripture, yet there are there *general Rules* of Equity, Truth, Juſtice, Expediency, Liberty, unto which all humane Laws ſhould be conformable.

8. To eye and *minde the ſame things*, to have all the ſame joynt and honourable *ends*, to have no divided intereſts, no domeſtical Reflections, but ſingle upright aimes at the glorie of God, the truth of the Goſpel, the power of godlineſs, the intereſt of Chriſt, the ſoules of men, the peace, tranquilitie and happineſs of theſe Nations.

7. Laſtly,

7. Laſtly, to waite continually upon God for *counſel and guidance* by his Spirit, for *Acceptation* with him and his people, for *bleſſing and ſucceſſe* upon all righteous and honourable undertakings, that he would give you *one heart and one way*, and cauſe you to know the way wherein you ſhould walk, and do nothing by you but that alone which may promote his *glory*, advance his *truth*, rejoyce his *people*, tend to the calming of unhappy differences, and to the reducing of theſe diſcompoſed Nations unto unitie and ſerenity, For which purpoſe let us pray, &c.

FINIS.

The Reader is deſired to amend, by the ſenſe, the Errors in falſe pointing, and in one of the Sermons to correct theſe few faults.

Brotherly Reconciliation.

Page 5. line 14. put out the word And; l. 16. read *Athletical*. p. 20. l. 8. for will, r. muſt. line 26, for needful, r. neceſſary.